

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 9th December 1893.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Māsik"	Calcutta ... ..	.....
<i>Fortnightly</i>				
2	"Bankura Darpan"	Bankura	360	1st December 1893.
3	"Grāmvāsī"	Ramkristopur, Howrah	1,000	
4	"Kaliyuga"	Calcutta ... ..	.....
5	"Kasipur Nivāsī"	Kasipur, Barisāl	300	29th November 1893.
6	"Navamihir"	Ghatail, Mymensingh	500	
7	"Sadar-o-Mufassal"	Tahirpur, Rajshahi	650	
8	"Ulubaria Darpan"	Ulubaria	755	
<i>Tri-monthly.</i>				
9	"Hitakari"	Tangail, Mymensingh	800	
<i>Weekly.</i>				
10	"Bangavāsī"	Calcutta	20,000	2nd December 1893.
11	"Banganivāsī"	Ditto	8,000	1st ditto.
12	"Burdwān Sanjivānī"	Burdwan	220	28th November 1893.
13	"Chāruvārtā"	Sherpur, Mymensingh	300	
14	"Chinsura Vārtāvahā"	Chinsura ... ..	.....
15	"Dacca Prakāsh"	Dacca	5,000	3rd December 1893.
16	"Education Gazette"	Hooghly	1,050	1st ditto.
17	"Hindu Ranjikā"	Boalia, Rajshahi	212	29th November 1893.
18	"Hitavādī"	Calcutta	3,000	
19	"Murshidābād Pratinidhi"	Berhampore ... ..	.....
20	"Pratikār"	Ditto	611	
21	"Rangpur Dikprakāsh"	Kakinia, Rangpur	170	
22	"Sachitra Bhārat Samvād"	Calcutta ... ..	.....
23	"Sahachar"	Ditto	800-1,000	29th ditto.
24	"Samaj-o-Sāhitya"	Garibpore, Nadia	1,000	
25	"Samaya"	Calcutta	3,000	1st December 1893.
26	"Sanjivānī"	Ditto	4,000	2nd ditto.
27	"Sansodhinī"	Chittagong ... ..	.....
28	"Sāraswat Patra"	Dacca	(300 400)	2nd ditto.
29	"Som Prakāsh"	Calcutta	800	27th November and 4th December 1893.
30	"Frimanta Sadagar"	Ditto ... ..	.....
31	"Sudhakar"	Ditto	3,600	1st December 1893.
32	"Vikrampur"	Lanhajangha, Dacca ... ..	.....	30th November 1893.
<i>Daily.</i>				
33	"Banga Vidyā Prakāshikā"	Calcutta	600	1st, 2nd and 4th to 7th December 1893.
34	"Bengal Exchange Gazette"	Ditto ... ..	.....
35	"Daivik-o-Samāchār Chandrikā"	Ditto	1,500	3rd to 7th December 1893.
36	"Samvād Prabhākar"	Ditto	1,435	1st, 2nd and 4th to 7th Dec. 1893.
37	"Samvād Purnachandrodaya"	Ditto	300	1st, 2nd and 4th to 6th Dec. 1893.
38	"Sulabh Dainik"	Ditto ... ..	.....	1st, 2nd and 4th to 7th Dec. 1893.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
39	"Dacca Gazette"	Dacca	500-600	4th December 1893.
HINDI.				
<i>Monthly.</i>				
40	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling	400	
<i>Weekly.</i>				
41	"Aryāvarta"	Dinapore	750	
42	"Bihar Bandhu"	Bankipore	500	
43	"Bhārat Mitra"	Calcutta	1,500	
44	"Champaran Chandrika"	Bettiah	350	
45	"Desī Vyāpārī"	Calcutta ... ..	.....
46	"Hindi Bangavāsī"	Ditto	5,000	
URDU.				
<i>Weekly.</i>				
47	"Akhbar-i-Al Punch"	Bankipore	750	
48	"Anis"	Patna ... ..	.....
49	"Calcutta Punch"	Calcutta ... ..	.....
50	"Darussaltanat and Urdu Guide"	Ditto	300	
51	"General and Gauhariasti"	Ditto	410	
52	"Mehre Monawar"	Muzaffarpur ... ..	.....
53	"Reis-ul-Akhbar-i-Murshidabad"	Murshidabad	150	
54	"Setare Hind"	Arrah ... ..	.....
55	"Shokh"	Monghyr	100	

No.	Names of newspapers.		Place of publication.		Reported number of subscribers.	Dates papers received and examined for the week.	
	URIYA.						
	<i>Monthly.</i>						
56	"Asha"	...	Cuttack	..	80		
57	"Echo"	...	Ditto	...	.....
58	"Pradip"	...	Ditto	...	.....
59	"Samyabadi"	...	Ditto	...	.....
60	"Taraka and Subhavartá"	...	Ditto	...	.....
61	"Utkalprabhá"	...	Baripada	...	250		
	<i>Weekly.</i>						
62	"Dipaka"	...	Cuttack	...	.....
63	"Samvad Váhika"	...	Balasore	...	225		
64	"Uriya and Navasamvad"	...	Ditto	...	420		
65	"Utkal Dipiká"	...	Cuttack	...	400		
	PAPERS PUBLISHED IN ASSAM.						
	BENGALI.						
	<i>Fortnightly.</i>						
66	"Paridarshak"	...	Sylhet	...	480	For the first fortnight of <i>Agraháyan</i> , 1300 B.C. Ditto. ditto.	
67	"Silchar"	...	Silchar	...	250		
68	"Srihattavási"	...	Sylhet	...	.....

II.—HOME ADMINISTRATION.

(a) Police.

THE *Vikrampur* (a new paper) of the 30th November says that gambling has become very prevalent at Jaltala, a populous and important village in Vikrampur. Professional gamblers ply their trade in open daylight and inveigle many unsuspecting villagers into staking their all which they ultimately lose. In this way a very large number of people who come to Jaltala for marketing purposes return home penniless, having lost by gambling whatever they may have brought with them to make necessary purchases. The Srinagar police ought to take notice of these disreputable doings.

VIKRAMPUR,
Nov. 30th, 1893.

2. The *Bankura Darpan* of the 1st December says that the pilgrims who stood charged with being members of an unlawful assembly have been discharged by Babu Nanda Lal Bagchi, Deputy Magistrate. It would appear that they attempted to run away when the police came to arrest them, and they were therefore kept in *hajut* for two or three days without any reason whatever. Who is to be held responsible for this unnecessary trouble to a number of pilgrims and for their detention in *hajut*?

BANKURA DARPAN,
Dec. 1st, 1893.

3. The *Bangavasi* of the 2nd December says that both the writer and the authorities know that the police is a high-handed body; but no one ever attempted to explain why it is so. In his last Administration Report, however, Mr. Luttmann Johnson, Commissioner of the Dacca Division, says that it is the people's habit of giving bribes to the police that increases its power and highhandedness. The people should certainly be blamed for bribing the police; but, considering that the police is a part of the administrative machinery and that the Government is extremely sensitive about even the smallest harm that is done to the police, the people have no alternative but to bribe it in order that their honour and *ijjut* may not suffer at its hands.

BANGAVASI,
Dec. 2nd, 1893.

(b) Working of the Courts.

4. The *Burdwan Sanjivani* of the 28th November says that though quite a young man, Mr. Windsor is a very able, energetic and well-informed officer, who has given proofs of a judicial frame of mind and discerning judgment, especially in the celebrated Missionary case. Had he not been relieved by so experienced and distinguished a man as Mr R. C. Dutt, the people of Burdwan would have been sorry for his transfer.

BURDWAN SANJIVANI,
Nov. 28th, 1893.

5. The *Sahachar* of the 29th November writes as follows:—

Cross-examination in the magisterial courts. It is a popular belief that Deputy Magistrates do not like the appearance of barristers in their courts, and that many of them complained to the High Court against Counsel's long and useless cross-examination involving a great waste of their time, and the High Court and the Executive Government, it is said, have issued confidential circulars to all Magistrates to the effect that any attempt on their part to put down the practice of lengthy cross-examination by Counsel will receive official support. Now this circular cannot be pronounced bad in view of the facts that no practical purpose is served by unnecessary cross-examination, that the Magistrates have many things to attend to which cannot be neglected without detriment to the interests of the country, and that proper respect and deference ought to be shown to the Bench. A clever practitioner will on no account engage in repartees or discussions with the Judge, for he knows he will thereby injure his client's case, Judges being only men. It is therefore well that the circular has been issued; it will enable the Magistrates to work without fear and without their dignity being hurt in any way. There should, however, be a limit to everything. The interests of the country demand that Magistrates should work with independence and dignity, but it should be seen at the same time that partiality is not done to one party or another. It is to be noticed with regret that there are Deputy Magistrates who think that the circular in question has given them leave to act as they

SAHACHAR,
Nov. 29th, 1893.

like, and that they have therefore begun to take up criminal cases after dusk, spending the whole day in other work, and that they flare up at the mere mention of cross-examination. It is also said that Magistrates do not take down all that witnesses say. Magistrates are not certainly bound to note down everything that witnesses say, but they ought to take down everything that a party says will support or strengthen his case. Barristers and pleaders of the High Court are often unnecessarily snubbed by Deputy Magistrates, as was the case recently in a Deputy Magistrate's Court near Calcutta. It was in the afternoon, and only two hours remained for the last train to arrive at the station. A High Court pleader, engaged by one of the parties, asked the Deputy Magistrate to take up the case in which he was engaged, as the time before him was so short. He was well known to the Magistrate, but was yet asked who he was and whence he came, and was eventually told that his Worship was not his servant, and was not therefore bound to hear what he said.

The writer then refers to the recent case in Peshawar in which three men were charged with the murder of a woman who afterwards turned up, and says, in a country in which the highest police officers do not hesitate to get up cases, Magistrates have an exceptional responsibility on their shoulders, and so, leaving European Magistrates to do what they like, let native Magistrates look to the interests of their country. Society will be ruined if the guilty are not punished; but the accused should at the same time be given every opportunity to defend or clear himself. Unnecessary cross-examination is certainly very bad, but it is also very true that lie and falsehood cannot be detected without severe cross-examination. Legal practitioners should also bear in mind that the same respect is due to the native as to the European judiciary, and native Magistrates should act as far as possible in a manner which will secure the approbation of their own countrymen, and the pity is that those, to please whom punishments are awarded without reference to the evidence, are often heard to say—"native officers do not know to make the best use of power."

BANKURA DARPAN,
Dec. 1st, 1893.

6. The *Bankura Darpan* of the 1st December complains of the inconvenience felt by pleaders, mukhtars and parties on account of the location of one Munsif's Court at a distance from the other two, and the separation of the *Nazirkhuna* from the Judge's Court.

BANGANIVASI.
Dec. 1st, 1893.

7. The *Banganivasi* of the 1st December says that Mr. Lang, Joint-Magistrate of Saran, has given proof of the highest indiscretion in connection with the Basantapur cow-case. After the incident at Basantapur, the Joint-Magistrate issued a rule against Khendari Rai and Dilram Shah, stating that the Magistrate had learnt from a trustworthy source that they were the ring-leaders of the *lathials* who wanted to snatch away the cows, and were implicated in the crime, and requiring them to show cause why they should not be bound down to keep the peace for one year, and furnish securities for two thousand rupees. But considering that the original case has been committed to the sessions, and has not yet been disposed of, was it not rather rash on Mr. Lang's part to take this step?

The writer cannot say how Mr. Lang came to speak of the cows and calves in his rule as Government's cows and calves. The cows were being taken to Dinapore, for the Commissariat officers there to make selections therefrom. But how, in this state of things, they could be called Government's property the writer is unable to understand.

A return to the rule has been made, and security has been taken from the two men. But if the accused in the original case are acquitted, who will answer for this oppression by the Joint-Magistrate?

SANJIVANI.
Dec. 2nd, 1893.

8. Referring to the abuse of his summary powers by Babu Sarada Charan Sarkar, Deputy Magistrate of Mymensingh, the *Sanjivani* of the 2nd December says that, considering what dangerous thing a criminal trial ordinarily is in this country, it is appalling to think what a summary criminal trial must be. Babu Sarada Charan complained to the Judge, Mr. Harding, of palpitation of the heart, and perhaps his weak heart became weaker on being called upon by the Judge to explain his conduct in connection with certain cases summarily tried by him.

And not only has the Deputy Babu's heart gone wrong, but, under pressure of work, his head, too, does not seem to be in a sound condition. It behoves the authorities, therefore, to deprive him of the deadly weapon of summary power. Babu Sarada Charan, too, should, on his part, take leave and not return to work till he has got rid of his heart disease, and of that other disease, viz., that of showing his thumb in Court.

If the criminal judiciary always keep in mind the advice which Mr. Harding has given to Babu Sarada Charan, much of the stain now attaching to the administration of criminal justice will be removed.

(d)—Education.

9. The *Bankura Darpan* of the 1st December has the following:—

BANKURA DARPAN,
Dec. 1st, 1893.

Educational in Bankura. (1) In all probability the local municipality and the District Board will have to undertake the maintenance of the zilla school in the course of the next two or three years, as the Government has for some time past been insisting upon the adoption of this course. In view of the popular faith in high education and the isolated position of the district, which has no railway communication with the surrounding districts, it is believed that a college and a survey or a medical school can be maintained at Bankura with school-fees only.

(2) The local technical school, which is now mainly supported by petty subscriptions from the native population and from which the Europeans have withdrawn their aid, is not making much progress. It is, however, desirable that the school should receive some aid from the municipality or the District Board. The writer hopes that the Inspector of Schools will look to the interests of the institution, as it provides the means of livelihood to many poor men by instructing them in carpenter's and blacksmith's work.

10. The *Sanjivani* of the 2nd December says that immediately after his Sir Charles Elliott's educational accession to the Lieutenant-Governorship of Bengal, policy. Sir Charles Elliott struck a blow at certain Government zilla schools and the Krishnagar College. And it is said that now that he has returned from leave, he will at once take up the question of the reorganization of the Education Department. Considering the mortification the Bengalis have caused him, His Honour seems to have become highly offended with them, and will, therefore, in all probability, strike a blow at the very root of high education in Bengal.

SANJIVANI,
Dec. 2nd, 1893.

11. The *Bangavasi* of the 2nd December says that the old minute division of labour in Hindu society was an effective check upon any increase in the number of the unemployed, and was preventive of such social disorder or Social disorganization—an effect of English education in this country. disorganization as is found to result from large numbers of people remaining unoccupied. As soon as a man was born, the means by which he was to earn his livelihood was found fixed for him, for he was to follow his father's calling, and not acquire the sort of aimless education that is indiscriminately given now-a-days, and then go on roving in an aimless manner in search of livelihood.

BANGAVASI,
Dec. 2nd, 1893.

The present foreign rulers of India have failed to enter into the meaning and spirit of this arrangement in Hindu society, and they have, therefore, completely disorganized that society by freely introducing into it English education and western enlightenment. And they will surely have one day to take the consequences of the disorganization they have thus brought about in Hindu society. Thoughtful officials already see what the evil consequences of their innovations have been and will be, but they have not the courage to go against their customary style of action and life-long convictions, and the evil is allowed to grow.

The English have no caste system, and an Englishman is free to follow any trade or calling he likes, and they probably wish that the people of this country should do as they themselves do, and shake off all their existing restrictions on the choice of employments. The writer cannot be positive on this point, but the manner in which English education and Western enlightenment is being diffused among the people of this country seems to point to this conclusion. The effect of English education is visible in schools and colleges, in the offices, in the

law courts, in railway carriages, in tramcars, in the streets, in fact, everywhere throughout the country. In the schools and colleges, even the distinction of Hindu and Muhammadan is not made, the butcher's son taking his seat next to the Brahman boy. It is the same in the offices and all other places of business. In awarding punishments the law courts take no account of caste. This clearly shows that the social organization based on the caste system is fast falling into pieces under British rule. The effect of English education, consequently, is that people are throwing off all restrictions in the choice of their callings, and are running about indiscriminately in search of appointments and employments; so nobody follows any fixed aim, and a very large number of people find nothing to do and are absolutely without means of livelihood. Another result of English education is that the people of this country, who are naturally fond of talking and speech-making, have become more so. They may not possess much capacity for action, but they are without doubt kings in the speech-making world. They do not care for anybody. They may not know politics themselves, but that does not prevent them from calling Gladstone and Bismarck political quacks and ignoramuses. They may know nothing of social science, but that is no hindrance to their starting new theories for the demolition and reconstruction of existing social systems.

These men are the creation of English rule. But it is the English Government which should apprehend most mischief from them.

The foreign rulers of India are disorganizing Hindu society, not knowing what they are about. The Hindus know that they are gasping for their last breath. Indeed, it would be better for the Hindus to die than to live in circumstances like these. But has Government ever thought of the trouble it will have to undergo on account of the sort of thing it is evolving out of the disorganized Hindu society?

BANGAVASI,
Dec. 2nd, 1893.

12. The same paper says that by virtue of an order issued by the Director of Public Instruction a certain number of Muhammadan boys will be allowed to prosecute their studies free of charge, and a certain other number at a reduced fee, in every middle class school in the mufassals, and adds that this is certainly an excellent illustration of the impartial treatment of all Her Majesty's subjects, without distinction of caste, creed and colour.

13. The same paper has heard that now that Sir Charles Elliott has returned from leave he will at once set about remodelling the Education Department. It appears that the authorities have at last come to see that it is English education which is doing so much mischief. But will Sir Charles Elliott be able to apply the proper remedy? Perhaps not.

BANGAVASI.

Partiality in the Education Department.
Sir Charles Elliott's educational policy.

(e)—Local Self-Government and Municipal Administration.

BANKURA DARPAN,
Dec. 1st, 1893.

14. The *Bankura Darpan* of the 1st December publishes a notice issued by the Municipal Commissioners of Bankura on the 25th November ordering shopkeepers and householders on the Barabazar Road to demolish within eight days all masonry platforms on the roadside drains, and to substitute for them three-foot wooden platforms, on the ground of the former interfering with the cleansing of the drains, and says that the notice has produced quite a consternation among the shopkeepers. Open drains in other parts of the town give out a much stronger stench than these covered drains, the platforms over which have been ordered to be demolished. Again, when the Commissioners cannot keep the drains which are already open clean, how will they keep clean the drains in Barabazar road which they propose to uncover?

15. The *Bangavasi*, of the 2nd December says that the Calcutta Municipality will not, for sanitary reasons, allow tiled huts to be built in Harrison road. But it is not at all clear how sanitation can be affected by the existence of tiled huts in a street. At any rate, the municipality should have made their order before the sale of their surplus lands.

BANGAVASI,
Dec. 2nd, 1893.

Tiled huts in Harrison Road.

Drains in the Bankura Municipality.

16. The same paper says that Government itself has stopped or obstructed the drainage of the country by constructing railways, canals and roads, and it now proposes to construct a new system of drainage, without making any attempt to restore the old. And the entire cost of the new drainage will be levied from the sick and starving people of this country. But the people who have been benefited by the railways, canals and roads, and who are draining away the country's resources, will not be asked to contribute anything towards the expenses of the new drainage. Before taking the project on hand, Government should carefully enquire whether the sick and starving people are in a condition to bear the burden which is sought to be thrown upon them.

BANGAVASI,
Dec. 2nd, 1893.

17. A correspondent writing in the *Sulabh Dainik* of the 2nd December complains that the Jaynagar Municipality in the 24-Parganas pays more attention to the wants of the Dutt zamindars of Majilpur than to those of the general body of rate-payers. The Municipality has spent some money in the re-excavation of a private pond belonging to the Dutt Babus, but the accounts have not yet been adjusted, and Rs. 900 still remaining unrealised, the Municipality is unable to repair their roads. If the convenience of the Dutt Babus is alone consulted because they pay a large house-tax, then it may fairly be said that the Municipality has been established solely for their benefit.

SULABH DAINIK,
Dec. 2nd, 1893.

(f)—Questions affecting the land.

18. The *Bangavasi* of the 2nd December says that the system of remitting raiyats' rents by revenue money-order is far from being an unmixed blessing. So long as the raiyat acts honestly and fills up the money-order form correctly there can be no objection to the system. But a good many dishonest raiyats fill up the forms incorrectly with the intention of taking undue advantage over the zamindar. Some cases of this description have lately come to the writer's knowledge. In one the raiyat described his *jote* in the form as being *maurasi* though it was only an ordinary *jote*, and entered a smaller amount as annual rent than the real rent. The raiyat's object evidently was to use the receipt against the zamindar if it was once signed by him. It is true where there are a *patta* and a *kabuliyat* executed between the parties, the money-order receipt, with even the zamindar's signature attached to it, will be of little use to the raiyat in giving effect to his dishonest intention against the zamindar; but where there are no such written documents specifying the rent and the nature of the tenure, the writer is not sure that the money-order receipt will not be accepted as evidence of rent and tenure against the zamindar in a law court. And can there be any doubt that under the circumstances the zamindar can do no better than refuse to grant receipts for money-orders incorrectly filled up?

BANGAVASI,
Dec. 2nd 1893.

The number of such refused money-orders having largely increased of late, the Board of Revenue has been highly displeased with the zamindars, and it has therefore issued the following order:—"According to the provisions of section 58 (3) of the Tenancy Act, a landlord who contumaciously refuses to give a receipt for rent duly remitted by money-order, 'which is a legal tender,' and to prepare and retain a counterfoil or copy of the receipt or statement of account, with the deliberate intent of harassing his raiyats by rushing into court with suits on the first day of the next quarter, is liable to fine."

The Board has made this harsh order apparently without considering the circumstances under which money-orders are refused. As a very large number of men in these provinces own more or less land, it is necessary that an agitation should be set on foot to get the Board's order rescinded.

(g)—Railways and communications including canals and irrigation.

19. The *Sanjivani* of the 2nd December says that a proposal has been made in Parliament to empower the Secretary of State for India to provide for the payment of interest on all capital invested in guaranteed railways from the very commencement of the construction of such railways, and

SANJIVANI,
Dec. 2nd, 1893.

not from the time that railways are opened for traffic, as is now done. The interest, it has been proposed, will be made payable from the Government's annual grant for railways.

If India's money is thus squandered, it will be no wonder if the country should remain in a chronic state of financial difficulty. The conduct of Government seems to indicate that its sole intention is somehow or other to fill the pockets of Englishmen.

BANGAVASI.
Dec. 2nd, 1893.

20. The *Bangavasi* of the 2nd December says that on the occasion of religious festivals pilgrims are carried by the railway companies like so many cattle. Pilgrims do not often find accommodation in any carriage of the class for which they have purchased tickets, and are crammed into carriages intended for the conveyance of goods. Pilgrims are generally very meek people who do not like to be involved in litigation, or a test-case against a railway company which so violates its contract might be worth instituting for the sake of its result. It is true pilgrims never complain, but is that any reason why the Railway authorities should treat them thus? Is there nobody to bring the conduct of the Railway authorities to the notice of the Railway Conferences which sit from time to time?

BANGAVASI.

21. The same paper complains that though the passenger train from Goalundo which arrives at Sealdah about six o'clock in the evening does not touch at the stations Titaghur, Khurdah and Sodpur, tickets are all the same sold for these stations to be availed of in this train. Formerly passengers holding tickets for those three stations were warned at Barrackpore to come down and wait for the next train. That warning is not now given, and ignorant passengers are therefore greatly inconvenienced. It is hoped that the Railway authorities will either stop the sale of tickets for those stations to be availed of in the train in question, or have the tickets of all passengers examined at Barrackpore, so that those holding tickets for any of the three stations in question may be asked to come down and wait for some other train.

DACCA GAZETTE,
Dec. 4th, 1893.

22. The *Dacca Gazette* of the 4th December regrets that the Dacca District Board did not, in its last meeting, see fit to take the Munshiganj-Jangibari road under its control. Indeed, under the Local Board of Munshiganj, the condition of this important road, which is very much used by the people of East Bikrampur, has become so miserable that without repairs it will soon become impassable. It is hoped therefore that the District Board will reconsider its decision in regard to this road.

(h)—General.

SOM PRAKASH,
Nov. 27th, 1893.

23. The *Som Prakash* of the 27th November knows that opium is an intoxicant the habitual use of which takes away all power for active work, and thinks that it is not desirable that the people of this country should become more and more indolent and inactive by going on indulging in this drug from generation to generation. But will not the prohibition of opium cultivation, on the other hand, result in the country being flooded with wine? And what do the Missionaries say to that?

SAMAY,
Dec. 1st, 1893.

24. The *Samay* of the 1st December has the following :—
It is almost clear that the Opium Commission will produce no result. Lord Brassey himself has hinted that Government will not give up its opium trade.

As the Commission will examine only such witnesses as will of themselves come forward for examination, everybody should try his best to get a large number of competent witnesses presented before the Commission. Government will undoubtedly produce evidence in favour of opium and the opium trade. So far as the writer can see the use of the drug does great harm. Opium is a most virulent poison, a very small quantity of it being sufficient to kill a man. There is no counting the number of men who daily commit suicide in India by swallowing opium. It is true that physicians sometimes prescribe opium for the alleviation of pain, and that many old men in this country habitually use it in the various diseases to which they are naturally subject. But it should

not be concluded from this that opium is beneficial to the human system in all cases and at all times. Where the use of opium is commenced very early in life, the health breaks down in no time. As the red nose is the characteristic mark of a drunkard, so a lean figure with deep sunken eyes is the characteristic mark of an opium-eater. Like all other intoxicants, opium increases the hankering after it, and it is such a poison that when a man who is in the habit of taking large doses is bitten by a snake it is not he but the snake that succumbs.

Both the Coroner of Calcutta and the Police Commissioner have often to investigate into cases of opium poisoning, and they should therefore be examined by the Commission. The Commission should also examine Government's records and visit the places where opium is grown, and enquire how opium is manufactured from the poppy plant and what treatment the cultivators receive at the hands of the Government. The mode of selling opium in the country, of exporting it to China, and how gambling goes on about the price of the opium intended for export—all these points may well be included within the scope of the Commission's enquiry.

The two preparations of opium, *guli* and *chandu*, are not less injurious to the human system than raw opium. The Chinese generally use opium in the form of *chandu*. The Chinese shoe-makers in Bentinck Street, Calcutta, are always found smoking either *chandu* or *guli*.

The people of Bombay ought to draw the Commission's attention to the sale of opium pills in that city. The sale of these pills should be entirely prohibited.

25. The *Sanjivani* of the 2nd December says that before Sir Charles Elliott's time all native civilians used to write their

Writing the names of native civilians.

names in the English form. It was Sir Charles

Elliott who first made a distinction between European and native civilians by requiring the latter to write their names in full. But the form "Mr." was still allowed to be retained before their names. But a fresh point has been given to this race distinction in a recent issue of the *Calcutta Gazette*, in which the native civilian Mr. Lokendra Nath Palit has been styled *Babu Lokendra Nath, &c.* By whose order has Mr. Lokendra Nath now become *Babu Lokendra Nath*? Certainly Sir A. P. MacDonnell did not give the order. Most probably Mr. Bourdillon acted on his own responsibility in this instance.

SANJIVANI,
Dec. 2nd, 1893.

26. The same paper says that a law has been enacted in Victoria, a province of Australia, providing that—

The Opium question.

(1) no one should import opium without having a license for the purpose;

(2) the quantity to be imported by each importer should be fixed;

(3) not more than 50lb of opium should be allowed to be imported in any ship;

(4) importers should not sell opium to any one except physicians, veterinary doctors, and apothecaries;

(5) opium should be sold to the public only under the same restrictions under which other poisonous drugs are sold to them;

(6) no one should eat or smoke opium except for medicinal purposes;

(7) no one should keep a stall for eating or smoking opium;

(8) no one should manufacture opium from the opium plant.

And any one who violates any of these rules will be liable to severe punishment.

Again, some people in Victoria were for cultivating the plant and manufacturing opium under a licensed system. But their efforts failed.

Is it not strange that when the use and manufacture of opium has been placed under such restrictions in an English colony which is under the control of the British Parliament, the Government in India, which is under the same controlling authority, should itself be manufacturing and carrying on a trade in opium? What is the meaning of such difference in the practice of two countries under the rule of the same Sovereign? Is it owing to the fact that the inhabitants of Victoria are the kith and kin of the English people, while the inhabitants of India are only *kala admis* and native niggers? If the opium were a harmless drug, why should the Victoria Government let go from its hands such a lucrative

SANJIVANI.

trade? It is hoped that the Opium Commission will take note of this action of the Victoria Government.

DACCA PRAKASH,
Dec. 3rd, 1893.

27. The *Dacca Prakash* of the 3rd December, says that Mr. Luttman-Johnson, the Commissioner of the Dacca Division, does not seem to be a thorough man of business, as he cannot accomplish anything at the first attempt, and cannot even draft a report without changing it several times. His office work has, in consequence, grown very heavy. It can now be surmised why Babu Akshay Coomar Sen, the Personal Assistant, had to go away on leave, and why his *locum tenens*, Babu Gagan Chandra Das, could not stay for more than a fortnight. The work is no doubt heavy for one man. Babu Mahim Chandra Ghosh from Muzaffarpur is now acting as Personal Assistant, and there is every likelihood of his being confirmed in the appointment. There is a rumour that Mr. Luttman-Johnson, who is a great favourite with Sir Charles Elliott, will be appointed Chief Secretary to the Government of Bengal.

28. The *Sulabh Dainik* of the 7th December says that the duties on and the licenses for the sale of spirituous liquors have gradually reached, in the case of native sellers, so exorbitant a rate as to make the sale thereof impracticable for the latter. A great injustice has, to the writers' knowledge, been done in this respect to a native wine shop-keeper at Darjeeling. This man used to pay in 1882 Rs. 16 as duty every month, but this year he has been ordered to pay Rs. 310 a month, so that in eleven years there has been a monthly increase of Rs. 294 in his case. It may now well be imagined what his probable profits must be, though the Government may perhaps be labouring under the delusion that he must be making large profits when he pays so much duty. At Kurseong, again, the native keeping a wine-shop has recently had his duty so largely increased as to threaten him with ruin. But a European wine-shopkeeper at Darjeeling who makes a larger profit than either of the two natives, pays only Rs. 100 as duty per mensem.

Distinction is also made in the manner of realising the duty. Natives must pay the duty on the appointed day, but Europeans are allowed to pay according to their convenience.

The increase in the rates of license has also led to the closing of many liquor shops in Radhabazar Calcutta.

SULABH DAINIK,
Dec. 7th, 1893.

IV.—NATIVE STATES.

BANGANIVASI
Dec. 1st, 1893.

29. The *Banganivasi* of the 1st December says that Makhun Singh of Pratapnagar, whom the Government has lately deprived of his title of Raja, is the only living descendant of Prithvi Raja, the celebrated Chohan Chief. It was Makhun Singh's uncle Jahar Singh who helped the English in the dark days of the mutiny. The fort of Etawa is the paternal property of Makhun Singh. He is now only twenty-nine years of age. The fault for which he has been deprived of his title is his addiction to drinking. But are the princes' and dukes' sons in England, who are addicted to the same vice, similarly treated and deprived of their titles?

BANGAVASI,
Dec. 2nd, 1893.

30. A correspondent of the *Bangavasi* of the 2nd December writing from Keonjhur in Orissa says:—

"It has surprised me to find the *Bangavasi* and other newspapers, not excepting the Uriya papers, talking of peace in Keonjhur. I am a Uriya and am at present living in Keonjhur; but for my part I do not yet know that peace has been established in the place. It is true Rai Nanda-kishor Das had to a certain extent brought the Bhuyans to order, but no sooner was he transferred and Mr. Wyllie sent in his place, the Bhuyans took to their old tricks again, and began burning down the houses and looting the property of the Raja's raiyats. Many loyal and inoffensive raiyats have in consequence left their homes and taken refuge in other parts of the province. Not a single chief Bhuyan has as yet appeared before the Raja, offering him rent or homage. Thefts and dacoities are occurring from time to time as before."

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

31. The *Sulabh Dainik* of the 7th December has the following:—

SULABH DAINIK,
Dec. 7th, 1893.

Scarcity in Dacca. The *Bengal Times* of Dacca says that Mr. Cotton, Chief Secretary to the Government of Bengal, did not speak the truth in connection with the scarcity in Dacca in the Bengal Council the other day. Scarcity in rather a severe form is now prevalent in Dacca, but the Government ignores the fact simply for maintaining official prestige.

VI.—MISCELLANEOUS.

32. The *Burdwan Sanjivani* of the 28th November has the following:—

BURDWAN SANJIVANI,
Nov. 28th, 1893.

The Viceroy on the cow-slaughter riots. Lord Lansdowne has not like Sir Charles Crosthwaite openly thrown the entire blame of the cow-killing riots on the Hindus, but has made both communities equally responsible for the riots; but read between the lines his speech means more anger against the Hindus than against the Muhammadans. The gorakshani sabhas, too, seem to have incurred his displeasure. It is needless to discuss who were the greater offenders, the Hindus or the Muhammadans, for it is certain that the imperiousness, inexperience and shortsightedness of the officials was the real cause of the recent troubles. If the officials had not incited the Muhammadans to wound the religious feelings of the Hindus, no riots would have taken place. Lord Lansdowne has himself admitted that the cow is an object of the Hindu's veneration and is worshipped by them like a god. But, in spite of the assertions of the Muhammadans, it is not yet proved that the slaughter of kine on the occasion of the *Eed* or *Buqr-eed* is a duty enjoined in, or even approved by, their religion. Quite recently Dr. Leitner proved by quotations from the Koran, the book on which rests the entire fabric of the Muhammadan religion, that *korbani* by cow-slaughter is prohibited. And no one has yet proved Dr. Leitner wrong. There is almost no cow-killing in Mecca, the most sacred city of the Muhammadans, while the pious in that community never encourage the slaughter of cows, nor eat that animal's flesh.

But whether cow-slaughter is approved by the Muhammadan religion or not, the Hindus do not, as a matter of fact, ask the authorities to stop it altogether. They do not expect to see the practice abolished when they know that both Muhammadans and Christians eat beef. All that they want is that Muhammadans should slaughter cows as privately as they have been doing from time immemorial. At the present time the Muhammadans are killing cows with the sanction or help of the officials, publicly, before Hindu temples, or before the eyes of a Hindu population, thus giving mortal offence to the Hindus and paving the way for riots. The Viceroy said that the English Government would not like to interfere with the religion of either community, and cow-slaughter consequently would not be put a stop to. But Government would not be at all interfering with the religion of the Muhammadans if it were to promulgate an order prohibiting the slaughter of kine, as it has not been proved that such slaughter is at all enjoined in their religion. Cow-slaughter, as the *Amrita Bazar Patrika* has shown, was not permitted by the Moghul Emperors. But though the English Government is more enlightened than the Moghul, it is not still requested to do what the latter did. All that the Hindus want is that cow-slaughter should not take place in their presence. And wherever this just prayer of the Hindus is not listened to by hot-headed and inexperienced officials, these riots occur. Hence it is admitted on all hands that the cause of the riots is the inconsiderateness and hot-headedness of the officials. It is really a pity that, failing to arrive at the right conclusion, the ruler of 250 millions of people has thrown the blame on both Hindus and Muhammadans.

33. In speaking of the social purity meeting held recently in the Calcutta

HINDU RANJIKA.

The social purity movement. Town Hall, the *Hindu Ranjika* says that if the efforts of the supporters of the movement be successful, society will be greatly benefited. In mufassal towns, too, the evil influence of prostitutes is greatly felt. It is therefore very desirable that attempts should be made to remove them from the vicinity of educational institutions, and to set apart bathing gháts for their exclusive use.

SAHACHAR,
Nov. 29th, 1893.

34. Speaking of the appointment of Sir Antony MacDonnell as Home Member of the Viceregal Council, the *Sahachar* of the 29th November expresses the hope that he will give the public that satisfaction which Sir Philip Hutchins failed to give.

SAHACHAR,

35. The same paper has the following about Sir David Barbour and Sir Philip Hutchins:—

Sir David Barbour and Sir Philip Hutchins.

Sir David Barbour was perhaps the ablest civilian Finance Minister of India. When it is considered that he had not public opinion and the military party with him, and was obliged to make up budgets which would please the Home authorities, Sir David Barbour must be admitted to have done his best. He had no sympathy with natives, but he was at the same time not a native-hater. If he had possessed the powers of the Finance Minister in England it is probable he would have discharged the duties of his office in the interest of the natives. It was not all his own fault that he was not very successful.

If after his retirement Sir Philip Hutchins reads the Bible or thinks of what he did for India which paid him so handsomely, he will not be able to enjoy peace or rest. Sir Philip is one of those Anglo-Indians who think that they should do nothing here that will not make the natives feel that they are the conquered. It is a pity that the retiring Viceroy governed the Empire in accordance with the advice of such a counsellor.

To consolidate a large Empire, the conquered races should be incorporated with the conquerors as soon as practicable. In ancient times, the Romans acted on this principle, and in the present the Russians are following it. The Moghuls, too, endeavoured to rule on this principle, and its rejection by Turkey has been the cause of her rapid dismemberment. It is believed that English statesmen will not adopt this principle at least for a long time to come. Be that as it may, Sir Philip Hutchins was not only not a friend of India, but was decidedly her enemy. He was the prime mover in the jury affair, and his hand is discernible in the present corrupt state of the criminal administration. It was fear that made Sir Philip an enemy of the country. A handful of Englishmen govern India, and every action of theirs should, therefore, be such as will strike terror in the hearts of the natives,—that was, perhaps, his guiding principle. But history tells the world that it is only cowards that make use of strong measures; rabid dogs, as everybody knows, bite in fear. It would, however, seem that Sir Philip Hutchins and his party have not understood the present condition of India: the India of to-day is not Asiatic India, as before, but English India. Sir Philip might have distinguished himself under the Bourbons. He wanted to carry measures by force, disregarding the clear indications of the time. Consequently, failing in everything he undertook, he is returning home with only a load of odium for his reward.

BANGANIVASI,
Dec. 1st, 1893.

36. The *Banganivasi* of the 1st December has the following:—

How the English treat the prayers of the Indians.

Runjit Singh, the king of the Punjab, looking at a map of India, when a boy of eleven, prophesied:—"It will all become red in time." And this prophecy of Runjit's has been fulfilled to the letter. In colouring the map of India, red is the colour which is required for fifteen-sixteenths of the area. Whenever red threatened to encroach upon green the Indian people tried to express their grief with joined hands and tearful eyes, and prayed for mercy; but their prayer was invariably replied to with derisive laughter and a pooh-pooh of contempt. When the pooh-pooh of contempt is the invariable result of the prayers of the Indian people, why do we long again for that result?

Indians! you have only to compare the English in their three different situations—the English of 180 years ago, always full of fear and carrying on trade under Hindu protection; the English of a few years later, as *ijardars*; and the English of the present day, as arbiters of destinies of the 250 millions of Indians in order to understand that the days when your prayers might be heard are gone by.

It is the forefathers and protectors of those who have been described as liars, intriguers and savages in histories written by Englishmen, that pointed out to the cadet Clive the happiness that awaited him. That British dominion is now firmly established in India is due to those men. Is it for this that you ask

the English for favours? Cannot the people of the country, which is the very incarnation of self-forgetfulness, forget this fact too?

Open any history of the year 1847 A.D. The Afghans were then enemies of the English. That year the Afghans shed torrents of blood by killing hundreds of white men. Again, open any history of the year 1877. In that year how busy was Lord Lytton extirpating the Afghan race. But in the history of ten years later, in what fine words we find written: "The distinction of Grand Commander of the Star of India is conferred upon the great friend of the English, Amir Abdur Rahaman of Afghanistan." In 1845-46 the Sikhs were the enemies of the English. It is these very Sikhs who now, in all battles of the English, great or small, win victories for them. Deeply pained at heart by the banishment of Dhuleep Singh, these Sikhs said—"Masters! restore us the one dim star in our once glorious firmament." But the masters could not gauge how deep was that pain in the Sikh heart. The only thing the Sikhs obtained as the result of that prayer was despair. It has always been so. Why then do we ask the English for any favour?

Did not the Mussalmans cry when the Nizam's Berars were occupied at the point of the gun? Did not the royal family of Satara fall at the feet of the English Government and ask it for mercy when the aged adopted son of the Raja was deprived of his State on his death-bed? Did not tears flow in torrents from the eyes of the inhabitants of Lucknow when Lord Dalhousie put the incapable Nawab of Lucknow, Wazid Ali, in the cage at Muchikhola? Did not the people of Baroda protest against the deposition of Mulhar Rao on suspicion of complicity in the intrigue for the murder of Colonel Phayre? The Indians have shed such torrents of tears a hundred times, given vent to thousands of such outbursts of heart, and made lakhs of such reasonable prayers. Crores of times have the Indians suffered humiliation in this way for having made such prayers. Humiliation is our lot in life. Why then do we ask for favours?

The day Maharaja Nundakumar was hanged, no food was cooked in any Hindu house in Calcutta. It was the first case of the execution of a Brahmin by the English Government. There were then tears in the eyes of every man in the country, high or low, rich or poor. Every one prayed from the inmost depth of his heart—"Englishmen, do not earn disgrace in your own dominions by the murder of an innocent man. Do not defile this sacred land, do not sully statesmanship, and do not wound the feelings of the unfortunate people by executing a Brahmin." What came of that prayer? What but despair? For us there is only eternal despair. Why then do we ask for favours?

The feelings of the Hindus were deeply wounded on the day their salgram was brought into the law court. And when subsequently in connection with that affair the editor of the *Benqalee*, Babu Surendranath, was sentenced to imprisonment in the unjust trial by Justice Norris, all India said with one voice—"Oh Government! for once listen to the prayer of the people and sympathise with them in the pain in their hearts." But what did the Indians obtain by making that prayer? What but the stereotyped refusal? Why then do we ask for favours?

Theebaw, who was incapable of wielding the sceptre, was living happily on what his country gave him, and was submissive to the English from fear and respect. The English had in fact become virtual masters of Burma. When, in spite of this, Theebaw and his *enceinte* Queen were brought away as prisoners, men, women, and children in Burma shed tears. Theebaw occupied his throne only as a puppet in the hands of the English. Where was then the need for imprisoning him? The response which the Burmese received in reply to their expostulation was the snubbing to which the country has been so long accustomed. Why then do we ask for favours?

The day the Kshatriya Commander-in-Chief of Manipur, Tikendrajit, died on the gallows, and the dead body of the old Tongal General was kept hanging from the gallows as an evidence of British prowess, the people of Manipur said—"Take our kingdom, take our wealth, take from us an agreement of eternal servitude, only release the old and unfortunate General, and only do not kill Prince Tikendrajit, the hope of Manipur." The result of that prayer of the Manipuris was nothing but the eternal despair. And what else can the result of prayers in a conquered country be? Why then do we ask for favours?

The day the Consent Bill was passed into law there was wailing all over India. On that day, too, the Indians reminded the Government of the Queen's Proclamation, and said—"Interfere not with our religion, you promised not to interfere." The result of that prayer was the old result to which the country has been accustomed. The English are masters of the 250 millions of Indians. But as Hindus we should say that they are the fathers of the 250 millions of Indians. Do not then be so hardhearted; you are the rulers. Who but you will then sympathise with the people in their grief?

Indians! make no more prayers! Ask no more for favours! The result of prayers is well known to us from long experience. Why then do we ask for favours?

BANKURA DURPAN,
Dec. 1st, 1893.

37. The *Bankura Darpan* of the 1st December says that the cleaning of forests is one of the reasons why the land in places like Bankura loses its fertility. Leaves of trees form a natural manure, and this manure is not only received by the land in the immediate neighbourhood of forests, but is distributed far and wide by streams and rain water. Another reason why forests in Bankura and the neighbouring district should not be destroyed is that the soil is kept firm and compact by the roots of trees so as to be fit for agriculture, and is easily washed away or deprived of its fertilising earth by the denuding action of rain water if forests are cut down.

SAMAY,
Dec. 1st, 1893.

The Moghul firmans against cow-slaughter.

38. The *Samay* of the 1st December is not disposed to attach much importance to any of the Moghul cow-slaughter proclamations, for it is well known that in the time of Shah Alum Moghul power was on the decline, and Shah Alum may have therefore considered it politic to issue his proclamation with a view of humouring his Hindu subjects, and the other *firman* must have been issued only for the purpose of securing the sympathy and help of the Hindus in the Mutiny.

BANGAVASI,
Dec. 2nd, 1893.

39. The *Bangavasi* of the 2nd December has the following:—

The officials in cow-slaughter. It is the impression of the authorities that the Hindus and the Gorakshani Sabhas alone are to blame for the cow-slaughter riots. But read the following letter which has been received from a Chapra correspondent:—

"The other day about five hundred European soldiers were marching from Ballia to Dinapore. Their route lay through Chapra, where there is a *sarai*, established by Hindus, but now under the management of the Municipality. The Magistrate had obtained from the Municipality the use of this *sarai* for a few days. And about the time that the soldiers were to pass through the place large numbers of cows were slaughtered at the *sarai*, and the meat was publicly exposed for sale."

♥ If what the correspondent says be true, would the Hindus have been to blame if they had created a disturbance?

BANGAVASI.

40. The same paper says that a Musalman of Ballia had been distributing hand-bills inciting his co-religionists in Azamgarh, Ghazipur, Ballia, Shahabad, Chapra and other places to rise against the Hindus. But the fact having come to the notice of the authorities, the man, it is said, has taken himself into hiding. The North-Western Provinces authorities, who have thrown the whole blame of the cow-slaughter riots on the Hindus, will probably try to conceal the fact of the distribution of these hand-bills.

SANJIVANI.
Dec 2nd, 1893.

41. A correspondent of the *Sanjivani* of the 2nd December requests the supporters of the social purity movement and all editors of newspapers, whether in this country or elsewhere, to agitate for the raising of the Age of Consent in this country to eighteen years, and says that this alone can put an effectual check upon prostitution.

SANJIVANI.

42. The Gauhati correspondent of the same paper says that at 7 P.M. on the 18th November last, a cow belonging to Gopiram Das, the milkman who supplies milk to Mr. Godfrey, District Judge and Commissioner of the Assam Valley District, was brought to the pound within the jurisdiction of the Latasil thana. The milkman came to the pound at night and asked the pound-keeper to release his animal, because it was that particular cow whose milk would have to

Mr. Godfrey, Judge of the Assam Valley District.

be supplied to the Judge Sahab on the following morning. The pound-keeper refused, saying that he could not act against rule and discharge the animal at night. The matter being reported by the milkman to the Judge Sahab, the latter personally came to the pound in the morning and meeting the pound-keeper struck his stick violently on the ground, and then with joined hands said to the pound-keeper—"Huzoor, I am the Judge Sahab, I have personally come to you; please discharge my cow." The animal was accordingly instantly discharged; but it is said the usual pound-fee was not paid. Considering Mr. Godfrey's influential position in Assam, he ought to be thanked for having taken no harsher step in regard to the pound-keeper.

43. The same paper publishes a Bengali version of the proclamation issued by the Emperor Shah Alum prohibiting cow-slaughter within his dominions, and asks, how did a Musalman Emperor, in consultation with his *kázis*, maulavis, and ministers, issue such a proclamation if cow-slaughter is really a necessary religious ceremony of the Musalmans? The leaders of the Muhamadan community should carefully consider what this proclamation means.

44. Referring to the social purity movement the same paper says that the work is beset with manifold difficulties, for many rich people in Calcutta themselves entertain prostitutes. The editors of certain newspapers and the Principal of a certain college are known in Calcutta to keep prostitutes. Certain Maharajas, too, without whom no public meeting is considered worth holding, are known to have made gifts of villas to their prostitutes. And would it be easy to banish the sinful trade from a country in which the very leaders of society are not only whore-mongers, but like girl-prostitutes most. But difficulties should not intimidate the advocates of the movement who should proceed to their work with the Almighty as their guide.

45. The same paper says that the house of Munshi Azizar Rahman, a clerk in the office of the Commissioner of Gauhati, had stood for some fifty or sixty years on the river bank on the ground between the *bungalow* of the Deputy Commissioner and the Forest Office. But lately the land on which the house stood has been acquired under Act X of 1870, ostensibly for the purposes of the railway, but really for making accommodation for Mr. Routh. Both the Deputy Commissioner and the Commissioner objected to the acquisition of this land, but their objections have been overruled by the Chief Commissioner. It is indeed very hard for a man to be compelled to quit his house and home simply because a Sahib wants the site for his own residence. An appeal, it is true, will be made to the Government of India; but probably the *zid* of a Sahib will far outweigh the tears of a native, with that Government too.

46. The *Dacca Gazette* of the 4th December says that cholera is raging violently in some villages within the jurisdiction of the Nawabganj thana in the Dacca district, and many deaths are occurring every day, and the throwing of many of the dead bodies into the water is causing much harm and discomfort to the residents.

ASSAM PAPERS.

47. The *Paridarshak* for the first fortnight of Agrahayan 1300 B.S. says that when Sylhet was transferred to Assam the Government of India gave the Sylhet people the assurance that their district would continue to be administered as a regulation district. In Bengal military officers are never employed in the judicial service, but Sylhet has had two military officers as judges since its transfer to Assam. Last year came Lieutenant Halliday, and this year comes Lieutenant Coles. Nothing blameworthy has yet been observed either in the conduct or in the judicial work of either of these men, but it is time to enter a protest against these appointments, for a system will otherwise gradually grow up of appointing military men as judges in this district. And it is indeed to be feared that if the system is once introduced, very baneful results will develop in future, inasmuch as judicial work cannot be expected to be properly done by most

SANJIVANI,
Dec. 2nd, 1893.

SANJIVANI.

SANJIVANI.

DACCA GAZETTE,
Dec. 4th, 1893.

PARIDARSHAK,
First Fortnight of
Agrahayan, 1300 B.S.

military officers. But this is not the one grievance of the people of this district. The Assam Government is trying to convert the *dashana* (ten-year) mahals of Sylhet into *jum* or khas mahals by passing the *Jum* Act.

PARIDARSHAK,
First Fortnight of
Agrahayan, 1300 B.S.

48. In writing about the approaching Annual Provincial Scholarship Examinations, a correspondent of the same paper urges the necessity of insisting upon the Examiners reading the standard books before framing the questions, and objects to the appointment of clerks in the Director's Office as examiners, on the ground of their ignorance and apparent want of time. Only qualified school-masters and school sub-inspectors should be appointed examiners, preference being given to graduates. Every examiner should be required to certify that he has framed questions after reading the standard book or books. An examiner failing to submit results before a certain date should not only forfeit his claim to reappointment as examiner, but will also have his remuneration cut down in proportion to the delay he makes.

PARIDARSHAK.

49. A correspondent of the same paper writes that the Munsifs of Habiganj have submitted a petition to the Government for the acquisition of the land to the north-east of the court compound. But several gentlemen—pleaders, teachers, and traders—have erected bungalows on the land in question, have laid out gardens, and have raised the land itself above the highest water-level. And if they are now asked to give up the land, they will not only incur pecuniary loss, but what is more will suffer very much mentally.

One of the reasons why the Munsifs want the land is, that the chances of the court-house catching fire may be minimised. But, as a matter of fact, the residences of the Munsifs themselves are nearer to the court-house than the bungalows which are sought to be removed. And the District Engineer said this very thing when a similar application was made some time ago. Improving the view of the court-house may be another reason. But this object will be far better gained by pulling down the Munsifs' own houses.

SRIHATTAVASI,
First Fort night of
Agrahayan, 1300 B.S.

50. The *Srihattavasi* for the first fortnight of Agrahayan, 1300 B.S. has the following:—

Prisoners in Assam.

In Bengal prisoners are made to work only within jail compounds, but in Assam they are not only made to do duty for bullocks for ploughing within jail premises, but have also to go out wherever their services are required by Municipalities, Local Boards, District Boards, Barrack office, or even private individuals. They have to work like ordinary coolies, and at times perhaps harder, Government taking their wages. But it is not surely right, morally, legally or socially, to treat prisoners so cruelly. Are people sent to jail for their own correction or in order that Government may make a profit out of them? Another reason why prisoners should not be sent out of the jail precincts is that they may rise in a body and effect their escape, or at least wound the warders or passers-by, as was recently the case in Sylhet. It is impossible that one or two unarmed warders, only stick in hand, should always be able to keep gangs of desperate prisoners under control in the open country. To send gangs of prisoners with weak escorts of unarmed warders is a practice fraught with danger and should be stopped.

SRIHATTAVASI,

51. The same paper says that Mr. Abercrombie, District Superintendent of Police, Sylhet, is a very able officer who has, in a short time, made himself felt by his subordinates. He is a man who is not easily imposed upon; he

The District Superintendent of
Police, Sylhet.

looks carefully into all papers, and he places no improper reliance on his subordinates. He should, however, note that too much of everything is bad. He exceeds proper and legitimate limits in many cases. One of his ideas is that absconded criminals can only succeed in avoiding detection by bribing police officers. And he therefore stops the pay of those in whose jurisdiction there are many absconded criminals, sometimes for three, four or five months. Such stoppage of pay causes great hardship to good officers, but leads bad officers to compensate themselves by oppression and bribery. It is indeed doubtful whether the District Superintendent of Police has the power to stop the pay of his subordinates in this manner. If he has not, the Deputy Commissioner should direct him not to do so in future.

52. The same paper will make no comments on the Balladhun case, because it is still *sub-judice*, but the writer must express his wonder why the Government should display so much anxiety to get the prisoners punished. Dacoities are common in Bengal; so much so that in villages lying close to the metropolis, dacoities are often heard of, and yet the Christian Government does not seem much disposed to bring their perpetrators to justice.

SRIHATTAVARI.
First fortnight of
Agrahayan, 1300 B.S.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 9th December 1893.

